

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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Eichmann Defense Sought Help of Jewish Counsel

By Hyman Chester

MILWAUKEE, WISC. (P-O) — Adolf Eichmann's defense lawyer sought — and got — advice to help in the ex-Nazi's defense from a local lawyer.

Ironically, the advice was sought — and forthcoming — from a man who is also a Jew and prominent Zionist. He is Robert A. Hess, who has had long conversations with Eichmann's lawyer Robert Servatius while attending the trials in Jerusalem as an observer.

The Milwaukeean said he advised Servatius against putting Eichmann on the stand in his own defense because then the "flood-gates of cross-examination would be opened wide." Hess said he didn't know what the results of his advice to Servatius would be, but that he suspected Eichmann would not take the stand.

Eichmann, however, did begin testifying in his own defense Tuesday.

Hess says that before the trial began, Servatius doubted an Israeli court could conduct a fair hearing for Eichmann. Now, Hess quotes Servatius as saying he doesn't think his client "could get a fairer trial in any country in the world." Hess had predicted as much of the ex-Nazi's appearance before Jewish judges, because: "In my experience, it is peculiarly true that when a judge is on the spot in a case where there might be any possible doubt as to his fairness, he always bends over backward."

Hess has questioned Israelis of all classes about their feelings toward the Eichmann trial. He said he found general feeling that nothing would be accomplished but opening of old wounds. Sabras, the native born, usually had a feeling of contempt for European Jews for not fighting back against the Nazis, Hess said.

But these reactions later softened, Hess adds, as the trial brought out the facts. Many Is-

raelis then became convinced that the Jews simply had no power to resist, and that it would have done no good.

Hess says he's convinced Eichmann will be hanged. The problems for Israel and the world would be much too complicated if either freedom or any type of imprisonment were ordered instead, he says.

Freedom Ride Rabbis Go To Jail In South

By Val Rice,

POST and OPINION reporter

TALLAHASSEE, FLA. (P-O) — Southern Jews face a dilemma today, last week's Jewish participation in Freedom Rides demonstrated.

Five reform rabbis, Jewish lay-

men and non-Jewish clergymen and laymen, took part in the Freedom Rides to help break down segregation barriers along the Southern seaboard from Washington to Tallahassee.

Southern Jews could consider today whether they would follow the clergymen's example — likened

by a Christian minister who greeted the group along the way with the "freedom rides" of Amos, Isaiah and Moses — or the example of some of their own, who disassociated themselves from a pro-integration effort.

On the one hand, there was the example of Tallahassee Rabbi Abraham Granison's visit to two Northern colleagues among Freedom Riders locked in the local jail for their anti-segregation efforts. Although the other Freedom Riders represented several Christian denominations, not a single one of their Southern colleagues emulated Rabbi Granison's open show of support.

On the other hand, there were reactions such as that of the Birmingham, Ala., B'nai Brith official, who last week publicly repudiated association with American Jewish Congress support of the Freedom Riders. Birmingham B'nai Brith vice president Ted Roth said he wanted "to make the situation clear" since Birmingham was scheduled last weekend to play host to a seven-state B'nai Brith meeting.

B'nai Brith president Label Katz was unavailable for comment, but a national B'nai Brith spokesman indicated the statement from Birmingham could not represent the organization's national policy because its board of directors has not adopted a formal attitude toward the Freedom Riders.

American Jewish Congress reaction to the Birmingham B'nai Brith statement was more direct: The Birmingham B'nai Brith official's "eagerness to 'disassociate'...from the AJC because of our position in support of the Freedom Riders is deplorable and reflects painfully on his own insecurity."

Of such Southern Jewish timidity, Rabbi Israel S. Dressner, newly ordained leader of Cong. Sharey Shalom, Springfield, N. J., and co-occupant with Rabbi Freedman of the Tallahassee jail bullpen last week, says:

"I won't be the first to criticize them. I have complete respect for my Southern colleagues. They have to follow considerable pride and dignity to remain at their posts."

By no means was all Southern Jewish reaction to the Freedom Rides timid. At Raleigh, N. C., Conservative Rabbi Abraham Schoen greeted the Freedom Riders and saw them off, all with outspoken agreement with their goals.

In Sumter, S. C., the clergymen learned from Negro leaders there that only Rabbi Aaron Levy, of all Sumter's white religious leaders of all denominations, continued to speak out for brotherhood. Only Rabbi Levy continued to be a member of the Sumter Bi-Racial Commission after all the local Christian ministers resigned in fear of their congregations' disapproval of their efforts for understanding between the races.

Still, to point up the Southern Jewish dilemma, a Freedom Riding rabbi who tried to contact Rabbi Levy was refused his phone number by a member of his congregation — and ultimately learned that Rabbi Levy had left the day before for a trip to Spain.

Author Meets Subject as New Book on B-G Appears



TABLES WERE TURNED on New York Times writer-photographer Gertrude Samuels when she was snapped shaking hands with the subject of her most recent book, "B-G, Fighter of Goliaths." Although the book, published last week by Thomas Y. Crowell Co., New York, contains dozens of photos of the fiery Israeli Prime Minister — there is not a single shot of vivacious, veteran Times feature writer Samuels in the volume, the latest word-and-picture biography of Israel's modern prophet. In center of photo above is Israeli Ambassador to the U. S. Avraham Harman, with B-G's political secretary, Yitschak Navon, in the background. Picture was taken at a reception for Jewish leaders held at the Waldorf Astoria during the prime minister's recent visit to the U. S. Miss Samuels' new book is described as "an unbiased and absorbing profile of the rebel and nation-builder who willed the destiny of modern Israel." It shows him, says the publisher, as "pioneer, farmer, journalist, Biblical scholar, soldier, and statesman. . ." Miss Samuels has received many journalistic awards in her 25 years as a national and international writer. She has been on the staff of the Times Sunday Magazine since 1943, has also worked for the New York Post, Newsweek, Time, The National Geographic and Look.

National Idealism Departs Kibbutzim

JERUSALEM (P-O) — The same illness seems to be troubling the kibbutznick of Israel as the Zionist outside Israel.

While he felt indispensable to the defense of an Israel surrounded by hostile neighbors, the Israeli army has changed all that — and the kibbutznick now finds himself forced to live with the times.

Like the Zionist outside Israel who finds that the rest of the Jews are doing as much as he to support Israel, the kibbutznick is also learning that the rest of the nation is supplying Israel with many needs that the kibbutz doesn't supply.

The once-vibrant spirit of the kibbutz is fading, reports Lawrence Fellows in the New York Times, as the pioneers who banded together now find their ways outmoded and unnecessary.

Many kibbutzim are abandoning agricultural pursuits in favor of their industrial endeavors, reports Fellows. "They have gone into partnership with investment groups in the cities in Israel, or even abroad. They have taken on hired labor and are turning out products that range from electric meters to hosiery."

Technion Bans Aid Based on Student's Religiosity

HAIFA (P-O) — The Technion, Israel's Institute of Technology, wants no part of scholarship funds restricted to certain students.

IL 1,000 was offered the institute for scholarships to religious students only. The proffer was from a source identified only as "a public agency in Israel."

The religious stipulation of the scholarship offer "strikes at a basic principle of equality and lack of discrimination at the

Technion," said Technion spokesman Carl Alpert, assistant to the President of the Technion and a regular contributor to the Jewish Post and Opinion.

More than 1,000 Technion students received scholarship aid totalling over IL 150,000 in the past year, Alpert pointed out. It was all granted "without inquiry as to the religious tendencies of the student, and among them, we have no doubt, was a large num-

ber of religious students."

The Technion, Alpert continued, "considers it unwise, educationally, to do anything which will segregate religious and non-religious students from each other in the study of science and engineering." He added: "Were some agency to offer the Technion a large sum of money for the award of scholarships only to non-religious students, we should in similar manner find such an offer contrary to the principles of our Institute."

Milwaukee Schools Vote To Keep Christmas Celebrations

By HYMAN CHESTER

Milwaukee, Wis. — Jewish parents achieved some small aims in their efforts to de-emphasize Christmas celebrations in the public schools of two Milwaukee suburbs, but in general they met defeat. They learned the results when a new list of "standards" for principals and teachers was issued by the Fox Point-Bayside school board to wind up a dispute which started last December.

The board had recessed the dispute until June in order to allow tempers to cool and to permit consideration at a time when pressures upon the members would be lessened.

The argument ballooned seriously at a board meeting which followed an order by the school superintendent, Peter Stormonth, last December. Stormonth, in answer to Jewish protests, had instructed his subordinates to avoid religious decorations, cut out purely religious songs and plays and eliminate gift giving. He said that the whole business took too much academic time and caused unbearable pressures upon the schools. The board vacated the instructions and then took the matter into committee hearings.

After the six month study, in which it said it had interviewed many school administrators and community leaders, the board issued its own regulations.

These stated that Christmas celebrations should be continued, but "with the removal of as many areas of potential controversy and tension as possible."

Other recommendations: Traditional music of all faiths may be

used as a group activity, and there should be no separation into groups on the basis of religion. Group solicitation for teachers' gifts, or the exchange of gifts among pupils, should be discontinued.

Arts and crafts should be oriented to the self-expression of each child, and there should be no pressure for specific completion dates. Room decorations should be simple and in keeping with grade level and curriculum. Decorations should be limited to materials provided by the schools. Christmas trees should be in general areas rather than in classrooms, except in the case of kindergartens.

A committee of the board had recommended that public music programs be given at other times than Christmas, to avoid forced inclusion of religious songs, but the board refused to go along. It said that music programs might be given at any time.

The standards mean that the instructors will be under orders to avoid controversy as much as possible, but will have to use their own judgment in treading a precarious path among the advocates of both sides. There is a fast growing Jewish population in both of the suburbs.

The dispute last December, and others, brought an editorial in The

Milwaukee Journal which asked whether both sides couldn't accept the idea that Christmas celebrations were merely a folk expression, and not a serious religious faith and should be given the same credit for seriousness. The Milwaukee Rabbinical council replied quickly that the edi-

Did U. S. Astronaut Explore Not Only Space — but Heaven?

By MOISHE MATTHEW

CHICAGO (P-O) — Did American astronaut Alan B. Shepard Jr. explore just a hunk of space, or perhaps a bit of Heaven, too?

The answer to this scintillating question should be "both" when you examine the Judeo-Christian religious tradition.

Dr. Abraham Kaplan, noted Jewish professor, points out that "one who discovers a law of nature is learning something of the mind of G-d."

He says that for the Psalmist of the Old Testament, "the moral law is written into the starry heavens above," the glory and beauty of the cosmos is "written on the face of nature."

A professor of philosophy at the University of California and faculty member of the Los Angeles branch of the Hebrew Union College, Dr. Kaplan adds:

"One who looks out on the world in this perspective can pursue science in a religious spirit, and scientific truth itself becomes

a religious question."

Dr. Kaplan notes that science and religion have been opposed to each other throughout most of the history of Western civilization.

"But it seems to me that the roots of this conflict are to be traced not to the essential ideas of religion...but to certain institutional forms (of religion)..." he says.

He lists four principles as fundamental both to Judaism and the process of scientific inquiry:

1) ORDER. This is "the conception that the universe constitutes an orderly whole...in which religion and science are as yet not distinguished from one another, and...G-d (is) the principle of unity and order in the universe."

2) SIMPLICITY. "...It's not enough, for the purpose of either science or religion, to say that there is a principle of order operative throughout the cosmos unless this order were accessible to the human mind."

"There is no sense in postulating the existence of a G-d with whom man can have no transaction..."

3) RATIONALITY. "That is the idea that not only is the order, the moral order, and the beauty accessible to the human mind, and not only in its pursuit — whether it takes the form of scientific inquiry or some other — of religious significance; but also that it is pursued by the exercise of reason."

4) SKEPTICISM. "I think we're born skeptics...not in the sense of repudiating belief, but in the sense of constantly reappraising the content of our beliefs in the light of experience..."

"Moral experience it may be, religious experience, aesthetic, perpetual, as in the case of science."

"And it is just this attitude which I believe to have played an enormously important part...in the development of science."

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: I would like to know the meaning of my last name, Rosenthal. My grandfather came from Rumania. — MYRA SUE ROSENTHAL, University City, Mo.

ROSENTHAL (Valley of Roses) is the name of a great many localities in Central Europe. The family name is extremely widespread. Many of its original bearers picked it for its euphony. There was a celebrated Hungarian Rosenthal family deriving this name from a very wealthy ancestor named Naphtali whose original surname was Levin but who changed it in 1750 to Rosenthal. It was a mighty influential family and I believe that the Rumanian Rosenthals took this name as compliment. Constantin Rosenthal of Bucharest was a celebrated Rumanian patriot who played a leading part in the Rumanian Rising in 1848.

DEAR MR. PEARLROTH: My family name is Gitt. My parents came from the western area of Poland around the town of Rovna. Can you give me the origin and meaning of this name?

— STANLEY A. GITT, St. Louis, Mo.

GITT is a Northern German exclamation of surprise, an interjection. A large part of Central Poland was occupied by the Prussians in 1796. They employed this opportunity to order the Jews of their zone to assume permanent family names. When your ancestor appeared before the Prussian Name Giving Commission some detail in his appearance must have startled the German official. He exclaimed "Gitt" in surprise and this became your family name.

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IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Friday, June 23 — The National Council of Young Israel will hold its annual convention at the Pioneer Hotel from June 23 - June 26.

Monday, June 26 — Commemorating the release from prison of the former Lubavitcher Rebbe, the Yud Beis Tamuz Lubavitcher celebration will be held at the Lubavitcher Synagogue, 770 Eastern Parkway, Brooklyn, at 9 p.m. Use the IRT 7th Ave. line to Kingston Ave.

RADIO

Sunday, June 25 — Mark Van Doren and Maurice Samuel discuss "Abraham and Sara" — an analysis of their relationship, on the Eternal Light radio program, at 12:30 p.m. over NBC.

EXHIBITS

Paintings, sculpture, woodcuts, engravings and pen and ink drawings are on exhibit at the Jewish Museum, 92nd Street and Fifth Ave., through July 16. Also included are twenty woodcuts interpreting the Biblical story shown for the first time in New York. The Museum is open Monday - Thursday from 1-5 p.m.

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The Photo Exhibit of Gertrude Samuels, including 80 Israeli photographs showing the "Unique Women's Army," "Problems of Moroccan Jews," and the "Bustling Port of Eilat," at the Herzl Institute, 515 Park Ave. The exhibit remains through the summer.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.
American-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030
American Red Mogen David Supporting Israel's Red Cross 225 W. 57th St. NYC 19, PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Community Service Bureau of Torah, Vodaath, 141 S. 3 St., Brooklyn 11, New York EV 7-1065
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300
Herzliyah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300
Kashrut Supervisors Union 205 W. 14th St., AL 5-7330
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450
National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525
Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100
United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

Jewish Citizens Go Abroad Minus U. S. Backing of Sixty Years Ago

WASHINGTON (P-O) — Oil appears to make the difference between U. S. reluctance to demand full rights for its Jewish citizens traveling abroad today and its efforts on their behalf over half a century ago.

Last week, Cong. Seymour Halpern (R., NY) learned he, a Jew, couldn't visit Arab countries — even where, as in Saudi Arabia, millions of U. S. dollars have been poured into the travel facilities Jews are forbidden to use.

It all recalls the American passport incidents around the turn of the century. Jewish Americans were then harassed by Czarist Russian police and frequently forbidden to travel in that country — even though holders of valid U. S. passports. Strong official U. S. remonstrance resulted, culminating in Sec. of State John Hay's cancellation of the treaty between the two countries which governed commerce and travel.

Cong. Halpern sought similar action in a letter of protest last week to present Sec. of State Dean Rusk. He called Rusk's attention to the fact that the "Official Airline Guide" notes that waiver of visas for Americans at Cairo airport is "not applicable to persons of Jewish faith." Jordan, which has received over \$230 million in U. S. aid, requires U. S. citizens wishing to fly to that country to present a "church certificate which establishes that they are not of the Jewish faith." As for Syria, "persons of Jewish faith, regardless of the passport they hold, may not enter...even for transit purposes except those transiting Mezza Airport (Damascus) on the same aircraft and provided they remain aboard the aircraft during the transit period."

A Post and Opinion reporter, noting that a principal direct air route to India, Ceylon, Thailand and other Far Eastern points is by Trans-World Airlines, with stop-overs at Dharran, Saudi Arabia, presented himself at a TWA ticket window. He was shown TWA's "Travel Requirements Manual", Section 04.794.02, which says of passage through Saudi Arabia: "(1). Entry or transit visas will not be issued to individuals of Jewish extraction or faith. "(2). Any passport, regardless of bearer's nationality and faith, will not be visaed for travel to or through Saudi Arabia if the passport indicates past or proposed travel to Israel. "(3). Procurement of a visa for Israel after a Saudi Arabian visa has been obtained in a passport automatically renders the Saudi Arabian visa invalid."

If he's willing to indulge in it, a Jewish U. S. citizen can get around the problem through subterfuge. Or, he can go the time and expense of routing himself round-about so as to avoid the Arab countries — which has led in the past to Jews flying all the way around the world to travel what would be a quarter that distance for non-Jews.

The subterfuge is easy — and common, Post and Opinion learned. Thus, the Post and Opinion reporter was told by TWA: "You don't look necessarily Jewish — and you could say you aren't." Too, the Israeli government helps out by stamping its visas on a

separate sheet of paper (Israel doesn't require visas of non-immigrant U. S. travelers) for those who plan later travel to Arab nations. For Americans whose passports have already been stamped with the banned Israeli visa, the U. S. government accommodatingly offers brand new passports — "We help you fool 'em (the Arab countries) that way," a State Department official told the Post and Opinion.

But that's as far as the Dept. of State will go these days, if reported official reaction to Cong. Halpern's protest is any indication. State Dept. officials were reported doing what they could to get Arab countries to relax anti-Jewish bars, but adamant that "they cannot risk American interests there — which consist principally of oil deliveries — in behalf of individual rights," as the New York Post put it.

No Silent Treatment For Rockwell, Votes JWV

Pennsylvania Jewish War Veterans decided to bolt the attitude taken by most Jewish groups giving hate groups the silent treatment — by campaigning actively and openly against the Rockwells and his ilk.

At its three-day convention in Philadelphia, some 1,000 delegates of the Pennsylvania Department of the Jewish War Veterans of the U. S. wound up the parley by blasting Rockwell's group as a "type that endangers freedom of worship." The group voted to "speak out publicly rather

than sit back and let the law take its course."

The ultra-conservative John Birch Society also came up for attack in a formal resolution for "seeking to destroy the American way of life."

It was resolved that "this type of organization, or any organization that seeks to curtail our basic freedoms in any manner, should not be chartered."

LeRoy H. Bloom, of Pittsburgh, was elected commander, succeeding Joseph Goldstein of Philadelphia. Carl Gelb was elected senior vice-commander.

New York City Branches For Two Israeli Banks

NEW YORK (P-O) — Zionists and other Jews who have dreamed of Jewish money, Jewish police and other earmarks of a free Jewish state may be able to have the feeling right in New York without going to Israel at all.

They can, that is, if being a depositor in a branch of an Israeli bank will bring that kind of thrill.

Both Israel's biggest and its second biggest commercial banks got permission recently to open New York branches.

Bank Leumi le-Israel (National Bank of Israel) is converting its former agency office at 60 Wall Street into a full-fledged branch operation. The new Leumi bank branch is scheduled to open in the next few months for commercial and financial transactions and to accept deposits in the form of regular checking and savings accounts.

The New York branch of the Israel Discount Bank, Ltd., will be at 511 Fifth Ave. It's scheduled to open in the fall, said a spokesman.

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Germany Answers on Why Nazi Trials Are So Late

BADEN, Germany (P-O)—West Germany was preparing for court prosecution of Adolf Eichmann's henchmen two to three years ago, claims the Federal Republic's Prosecutor - General, Dr. Max Gude.

West Germany would have proceeded with the prosecutions "even" without the external stimulus provided by the Eichmann trial in Israel, Dr. Gude said in an interview over Radio South West of here.

Dr. Gude attributed the delay between war's end and the first German prosecutions of Nazi war criminals to German courts' limitations in the intervening years. Dr. Gude said that until 1950 it would have been impossible to bring war criminals before German courts. Instead, the cases "had to be submitted to the oc-

cupation courts and were not subject to German jurisdiction."

Asked whether it is right for the German people to disassociate themselves from wartime crimes, Dr. Gude replied that "we must concede that part of the total responsibility rests on the shoulders of us all."

But individual war criminals must be brought to justice, regardless of collective responsibility, Dr. Gude added. "It is in the spirit of such self-purification that we must view and bear both the terrible Eichmann trial and our own legal proceedings here in West Germany — in the hope that, through a fair prosecution of these criminals, justice will be done. From this achievement, too, reconciliation may grow between victors and vanquished, between the persecutors and the persecuted."

Knesset Debates Banning Jewish Attendance at Mission Schools

JERUSALEM (P-O) — There was agreement that the education of Jewish children attending non-Jewish missionary schools in Israel suffers — but disagreement in the Knesset about how to meet the problem.

Knesset member Menahem Porush (Agudat Yisrael) demanded that sovereign Israel "have the courage" to ban all missionary activity by law.

Education Minister Abba Eban, on the other hand, insisted that democratic processes required that only moral persuasion be used.

Mr. Porush said it was even Vatican policy to desist from missionary activity in Israel. He said a Catholic spokesman told him continued missionary activity was the work of "simple priests and nuns" who had not yet adapted to the Vatican's new policy.

Thus, there should be no fear of offending foreign countries or the Vatican itself, by banning such activity by law, Mr. Porush said. In calling for the legislative ban, he also charged that the Jerusalem YMCA staff serves indirectly as an instrument for the missions, and displays blatant hatred for the state of Israel.

Mr. Eban's reply was that, while the soul of every Jewish child is precious, only about one-tenth of the 10,832 children attending mission schools in Israel are Jewish. He would urge the parents of those Jewish students to send their children to recognized state schools for education "suited to the spirit and mission of the Hebrew society being built in Israel."

Outcome of the exchange was referral of the matter to the Knesset Education committee.

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Jews in France: New Respect, But Intellectuals Leave Faith

PARIS (P-O) — If American Jews fret about the disaffiliation from Judaism of their intellectuals, let them consider the situation here — the seat of Western intellectualism — where only 5 per cent of the Jews are affiliated.

Still, reports French writer Arnold Mandel, "from an intellectual, as well as psychological, standpoint, it is, without doubt, much easier to be a Jew in France in 1961 than it was in 1931."

France has about 350,000 persons of Jewish origin, of whom 200,000 live in Paris, Mandel writes in the Bulletin of the Canadian Jewish Congress. While only 5 per cent of Parisian Jews "have, in one way or another, some connection with organized Judaism," it's different in the countryside. Thus, some 50 per cent to 60 per cent of Jews in the provinces of Alsace and Lorraine are integrated into a unique French religious community, the

"concordataire," subsidized by the government.

Affiliated or not, Mandel points out, all French Jews shared — and share — the perils of anti-Semitism. He finds that anti-Semitism is far less today in France than it was during the war, when it had the contradictory effect of frightening some Jews away from Judaism while holding others to the faith "by giving Jewish consciences a prick." But, in present day society, anti-Semitism induces fear and fear induces flight.

Is there in France today an anti-Semitism "virulent enough to positively hinder living a normal life: social or professional?" Definitely not, says Mandel. "Despite certain ugly manifestations, there is much less anti-Semitism in France today than in olden days, or even in the immediate past. Today there is no threat of this kind hovering on the horizon."

Mandel continues: "Certainly, anti-Jewish prejudice has not disappeared and impregnates, as it always has, the mentality of a certain conservative factor of the bourgeoisie and petit-bourgeoisie. It exists in certain elements of the working class. But professed anti-Semitism as an ideology, such as is expressed fishwife-fashion in public life, hardly exists any more in practice — only finding expression occasionally in exceptional cases in a doubtful or pathological context."

"In fact, anti-Semitism as a 'Weltanschauung' and 'philosophy'

has received a blow from which it will likely never completely recover. The deep horror of the exterminations during the Hitler regime has excluded anti-Semitism from the role designated in law by the term 'public order' and has been made in admissible in a policed world where characteristic manifestations are no longer the hall mark of a modicum of respectability. Anti-Semites no longer display this trait and hesitate to express their anti-Semitism."

"For example, the well known fascist agitator, Poujade, declared to a journalist: 'I am not

an anti-Semite, myself. Is it my fault that the majority of bankers are Jews?'"

Mandel, a leading writer in France, shows his stuff with this passage: "The inexpressible suffering of the Jewish people during the last war, the birth and establishment of Israel, have considerably shaken traditional Christian symbolism portraying Judaism. On church porches in France, notably at Strasbourg and Chartres, the message conveyed by the blindfolded Virgin, head inclined, a broken sceptre held in hand, and other figures depict-

ing Christianity and Judaism, no longer rings true.

"For Judaism has been pulverized, reduced to ashes dispersed by the black wind of charnel-houses. Christianity, on the other hand, has straightened her head, lifted the blindfold and reconstituted the sceptre. She is mistress of her destiny — even sovereign — in Jerusalem and Beersheba. She governs Nazareth."

"Lucid Christians are aware of this change and accept its significance. Result of this reappraisal of value has been a rise in respect and sympathy for Judaism."

Rags To Riches Hollywood Producer Unfurls Immigrant Jewish Life in Newark

NEWARK, N. J. (P-O) — American literature is due for another sprinkling of schmaltz and salt as Dore Schary unfurls the story of his early life in the Jewish section of Newark.

The book, "For Special Occasions," will be published in the fall. In it, Schary told the Jewish News of Newark, he wants to "present the American Jewish community of 1920 as truthfully as I can reproduce it." The narration will revolve principally around Schary's parents and the kosher catering service they operated.

The Jewish community of that period, Schary said, "was aggressively Jewish, proud of its tradition, but also eager to find in American life the security and national identification that it had missed in such countries as Russia, Poland and Germany."

"Today," Schary continued, "I am glad to see a revival of interest in being identified as Jews, as our people become more secure as Americans." With his own daughters, Schary and his wife took pains to explain that Yom Kippur, for instance, "was much more than a matter of fasting. It is a day for contemplation and re-evaluation ... True observance makes you aware that you must be thankful for everything you are privileged to know, enjoy and use."

Schary described a Jewish personality as "an inquiring mind and affection for people."

As for his own career in theater (to which his book will later be adapted), Schary says "it's tougher today than when I started." "But," he added, "there's always opportunity." Required are "devotion, geduldt and koyach."

One must be prepared for tzooris, enormous disappointment and aggravation. You can tell any youngster with ambition, though, that he can make it, if he offers something the theater has to have."

Still, "it takes years and years of effort to be an 'overnight success.'"

Mrs. Cahane Chosen As League President

The Women's League for Israel reelected Mrs. Harry Cahane to serve as president of the League for the next two years.

Mrs. Cahane, an alumna of New York University and a member of the New York State Bar, serves at present as an Associate Chairman of the Women's Division of the United Jewish Appeal of Greater New York and as a member of the New York State Women's Committee for State of Israel Bonds. She served four years as the League's president.

The Women's League is now engaged in building a \$400,000 university student center in Jerusalem, and sponsors programs to aid Israeli youth.

Israeli Arabs Loyal

At a reception held in his honor, Seif El-din Zaub'i, mayor of Nazareth, declared, "The Arabs of Israel seek to be loyal and equal citizens of their country. If anyone should seek to harm our country, we Israeli Arabs will resist to the utmost."

Zaub'i, arrived in the U.S. recently to attend the International Conference of Mayors in Washington. The reception was held in New York by the National Committee for Labor Israel (Histadrut).

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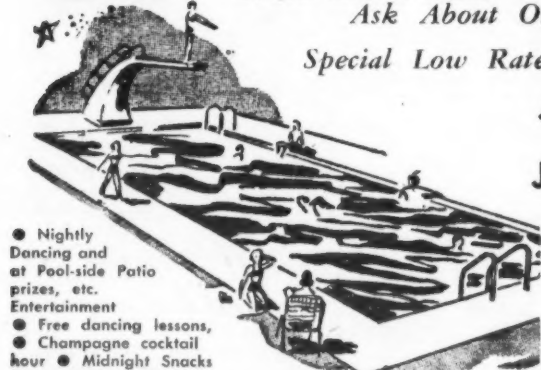
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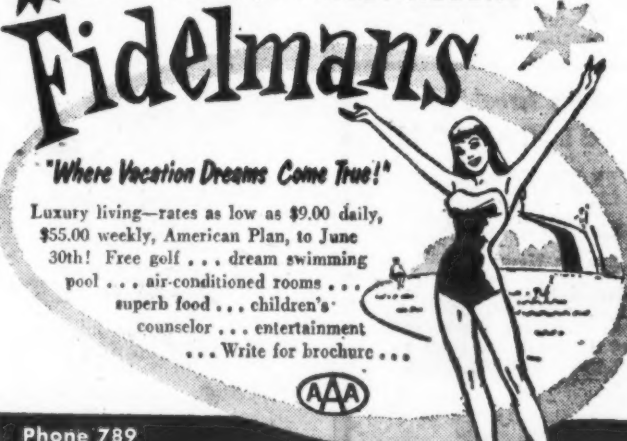
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The Woman's Viewpoint

HELEN MUSES ON EFFECTS OF AGE:
NO PROBLEM IN JEWISH TRADITION

By Helen Cohen

What with women invading the business world, plus the high divorce rate, it is almost elemental, my dear Watson, that a new trend should spread — face-lifting surgery among older women.

Why? Simple.

She might lose her job if she looks too old. And if she is a several-times-divorcee hoping to acquire a new husband, she has to look as young and vital and attractive to the opposite sex as possible, even if it means an operation to remove the bags under her eyes and the loose skin under her chin.

As for me, I say, sure it's nice to be youthful and firm of skin — when you're young that is, but as I've tried to tell you before, I'm not protesting too fiercely the accumulation of years.

And I guess mostly it's because of (1) my job and (2) my husband. I don't believe anyone considers firing a person from their job as housewife and mother just because the years have begun to leave their mark. And as for the guy who has pulled together in double harness with me these past 23 years — it must have been a dozen years ago that I reported to you readers on a wonderfully reassuring conversation. Do you recall?

I had come away from the mirror at that time with the question, "Do you mind, dear, if I get older?" Without a split-second's hesitation his reply had come back, "I'd mind if you didn't." Well, that settled that. About a month ago I happened to take another

long, appraising look in the mirror only to turn away with a sigh. "Sure am glad," I told him, "that you're getting older, too."

All of this is triggered by an article I almost didn't bother to

read in the June McCall magazine, "9 Myths About Face-Lifting" by Eugenia Harris. She explains that most women who have the job done are not necessarily the idle rich but those like herself

who feared their age might jeopardize their jobs and who wanted to look attractive to their male escorts.

She reassures the ladies that the surgery is neither terribly expensive (about \$1,000), nor too painful, nor too noticeable a change; and if it makes you happy I'd be the last one to stop you from trying to turn back the clock a bit.

But I insist our traditional Jewish approach to age is preferable — to accept the years with equanimity, to regard age with admiration and to view older people as "sheine" (beautiful).

And mostly it's a comfort and joy to have a husband around who has grown old together with you. Treat him well, ladies.

Hate Mongers Pick on
Illinois School Kids

By MOISHE MATTHEW

HIGHLAND PARK, Ill. (P-O) — Students of Highland Park and nearby Deerfield High Schools have been flooded recently with anti-integration and anti-Semitic literature.

Parents of the students last week registered stiff complaints to school and postal authorities.

The literature was mailed to apparently all of the 2,421 students of the two schools.

Most of the protestors described the literature as "crackpot."

One mother said the material received by her son is "seemingly too stupid to be 'hate literature', but perhaps all the more dangerous."

Each of the envelopes mailed to the students contained four pamphlets and credited two of them to C. O. Stadskev, pastor of the Gospel Temple, Hopkins, Minn.

Stadskev was also credited with writing an anti-Semitic piece titled "Israel and Judah," in which he attempts to argue — reportedly vaguely — that Anglo-Saxons, not

"Jewry", were Israel.

Reached by a reporter at his Hopkins home, the clergyman said he is not anti-Semitic and that his opposition to mixing of the races is based on his interpretations of the Bible.

Stadskev said he is president of the National Association of Kingdom Evangelicals and has a weekly radio program on a Minneapolis - St. Paul station.

He said he does not write hate literature, that he does not hate anyone and that he has a "hopeful positive ministry."

Stadskev said he did not know who was responsible for mailing the literature to the high school students.

The "Israel and Judah" brochure is meant to show that the Anglo-Saxon people are descended from 10 tribes of the "Israel people" and that the name Israel should not be applied to Jews today, he claimed, adding that the material was not meant to be anti-Semitic.

Stadskev argued there are many biblical passages supporting segregation of the races. In the law given to Israel, he noted "they were told to be kind to strangers but not to intermarry with other races."

The indignation voiced by the parents over the literature was different from that of the students.

"Our teen-age children shouldn't be imposed upon with that kind of trash," said many complainers. But the students, according to C. S. Stunkel of Highland Park High School, expressed themselves on different grounds.

He said the students were disturbed because, "whoever sent us that junk must think we're awfully dumb to fall for such a line."

Postmaster Chris Willman of Highland Park said this week that postal investigators are trying to determine whether any law was violated by sending the material through government mails.

GROSSINGER
NEWS-NOTES

AH, ME PROUD BEAUTY! — We thought that Old Man Superstition had taken it on the chin when Marcia Banks as number 13 of the 27 finalists won the New York State Miss Universe title at Grossinger's this past Decoration Day; but alas, alack, and gadzooks, the hex was on the brown-haired Brooklyn beauty. It seems that Marcia is only 17½ and the contest rules demand that she be at least 18. So, the pretty girl is turning over her laurels to another lovely lass, the runner-up, blonde Alexa Currey, 22, of Manhattan. When you read this, both girls should be at Grossinger's for the official transference of the crown. Alexa, the new Miss New York State, is a graduate of Stephens College for Women, Columbia, Mo. She is five feet, seven inches tall and weighs 120.

ARCHIE MOORE, world light-heavy-weight boxing champion, dropped in at Grossinger's the other day to say hello to his fellow townsman, Florence Chadwick, the channel queen who heads the Grossinger aquatic staff. Archie and Florence are natives of San Diego, Calif.

DR. LEO MICHEL GOLF — Some of the country's outstanding golfers will compete in the Dr. Leo Michel pro-amateur tournament July 3 on the Grossinger championship course. Among those scheduled to tee off are Al Fennelli, Stan Mosel, Jim Turnesa, and Wesley Ellis.

G NOTES — Dr. Jesse Grumette of Brooklyn College will be back at Grossinger's this summer to lecture on "The Art of Conversation" and teach public speaking . . . Friday was Jennie Grossinger's birthday. Best wishes! . . . After spending three months in Europe, Mr. and Mrs. Ed Bellis (he's a member of the New York State Board of Pharmacy) arrived in New York Monday morning aboard the S. S. Liberté, and they came to Grossinger's right from the ship . . . Fred Ross of Orange, N. J., who's been making good use of the Grossinger championship golf course, had a big thrill a few years ago when he sank a hole-in-one here.

HONEYMOONERS — Dr. and Mrs. Calvin Ackerman of the Bronx are happy honeymooning at Grossinger's, as are Dr. and Mrs. Irwin Nelson, Brooklyn; Lieut. and Mrs. William Parks, Grenada, Miss.; Mr. and Mrs. Joseph Fruitman, Toronto; Mr. and Mrs. Max Yuni, Forest Hills, N. Y.; Mr. and Mrs. Thomas Fox, Detroit; Mr. and Mrs. Emanuel Zimmerman, Pittsburgh; Mr. and Mrs. Joseph Therrian, Hartford, Conn.; and Mr. and Mrs. Murray Caplan (he's president of the Seaprufer Co.).

Eli E. EPSTEIN, Grossinger tennis pro, and his wife, Evelyn, have just returned from a tennis mission to Israel. Eli reports that the Israelis are extremely interested in sports and physical fitness.

AMONG OTHERS at Grossinger's this week: New York State Senator Samuel Liebowitz; Paul Terry, creator and producer of Terry-Toons; Harold and Ted Garfield, brothers who are top execs of Goldsmith Bros. (department store stationers, printers); Horace Sutton, travel columnist of the Saturday Review and 45 other publications; Arnold Neustadt, president of the Zephyr-American Co.; publicity whiz Paul Sattenberg; John C. MacFarlane, president of the Youngs Rubber Co., and many other wonderful guests.

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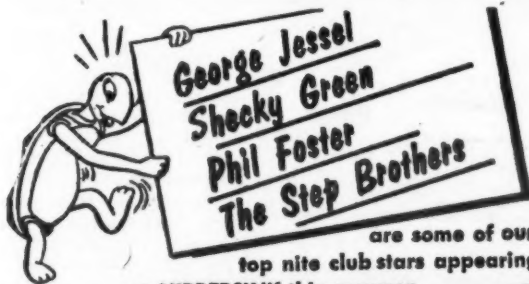
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WHAT FOODS THESE MORSELS BE

More Proteins and Fewer Carbohydrates For Summer Food Pleasure

By Sara Leiber

In warmer weather, often we plan a simple meal, cooked early in the day, when the temperature is still comfortable. Nutritionists say we should serve saltier foods, more proteins and fewer carbohydrates in the summer so the body is not overheated from too many calories. However, meals must be balanced, even if the appetites are jaded. Soup, salad and dessert can be light yet nourishing. All too often we forget to consider the dessert as part of the nourishment. But when the meal is light, a hearty dessert



Sarah

will make the family happy, and balance the food values at the same time.

PEACH BERRY PIE

1 8-oz. pkg. cream cheese
2 tbsps. milk
¼ cup sugar
1 pkg. raspberry flavored "gelatin" dessert powder
1 cup raspberries, fresh, canned or frozen
¼ cup lemon juice
2 cups peach slices, fresh, canned or frozen
1 9 inch pie shell, baked
Blend the cream cheese with sugar and milk. Spread over bottom of pie shell. Chill. Meanwhile prepare gelatin as directed on package, reducing liquid to 1½ cups. Cool until thickened. Stir in berries. Place peach slices on top of the cream cheese and pour over berry gelatin. Chill until firm. If

desired, garnish with whipped cream. Serve cold, cut into wedges.

ALMOND AND CARROT TORTE

1 cup sugar
½ lb. shelled almonds
½ lb. carrots, scraped
7 eggs, separated
2 tbsps. orange juice
Grind the nuts and carrots in the food chopper, using finest blade. Set aside while beating egg yolks until light in color and thickened. Add sugar to yolks, very gradually, beating constantly until thick. Blend in juice, carrots and nuts. Beat the egg whites until stiff, but not dry and fold into the mixture. Do not beat. Turn into an ungreased spring form pan. Bake 45 minutes at 350 degrees or until lightly browned. Cool in the pan. Serve with lemon or orange sauce if desired, or with cream or fruit.

CROWN JEWEL CAKE

3 pkgs. "gelatin" dessert powder (three different colors)
3 cups boiling water
1½ cups cold water
1 pkg. lemon flavored "gelatin" dessert powder
1 tsp. vanilla
1 cup whipping cream
coconut
Dissolve three packages of gelatin in boiling water, separately. Pour into separate square pans and chill overnight or until very stiff. Meanwhile heat pineapple juice and dissolve lemon flavored gelatin. Add half cup of cold water. Chill until just syrupy. Beat cream until thick and fold into slightly thickened lemon gelatin. Cut colored firm gelatin into cubes and fold them into whipped cream mixture. Pour into a 9 inch angel cake pan. Chill overnight. Unmold. Frost with additional whipped cream, and sprinkle with shredded coconut if desired. Makes a most attractive dessert. If desired, you may use lower in calories whipped dry skim milk instead of whipped cream. Follow directions on the package. Serves 12 to 15.

CHOCOLATE ALMOND RUSSE

¾ cup unsalted butter
1½ cups powdered sugar
½ tsp. almond extract
1 tbsps. brandy or wine
3 eggs, separated
½ cup toasted chopped almonds
1 6-oz. pkg. semi-sweet chocolate morsels, melted
1 cup heavy cream

12 "ladyfingers"
whipped cream and almonds for garnish

Beat sugar and butter together until fluffy. Add almond extract, brandy and the yolks of three eggs. Beat the egg whites stiff and fold into mixture. Stir in melted chocolate and almonds. Fold in whipped cream. Cut the ladyfingers in halves and line the sides of individual molds or custard cups with them. Spoon in chocolate mixture. Refrigerate 24 hours. Unmold on individual plates and garnish as desired with whipped cream, almond slices and cherries. Very elegant and small portions are indicated of this rich dessert.

CREME VRULEE WITH PEACHES

1 cup milk
1 cup light cream
2 eggs, slightly beaten
¼ cup sugar
pinch of salt
1 tsp. vanilla
¾ cup brown sugar
6 peach halves
Heat milk and cream in top of a double boiler till scalding. Combine eggs, sugar and salt and gradually stir in hot mixture. Cook in the top of a double boiler over hot but not boiling water until

the mixture coats the spoon, stirring constantly. Add vanilla. Cool. Pour into a shallow baking dish. Sprinkle with brown sugar. Broil until the brown sugar bubbles. Chill thoroughly. Serve over chilled peach halves. Serves 6.

LEMON SPONGE

1 pkg. lemon "gelatin" dessert powder
1 cup boiling water
½ cup cold water
¼ cup lemon juice
1 tbsps. grated lemon rind
3 egg whites
Dissolve gelatin in boiling water. Add cold water and lemon juice. Add rind. Stir until blended. Cool until quite thick, but not stiff. Beat egg whites stiff and fold in. Pour into 1 quart mold. Chill until set. Unmold and garnish with fruit or berries. If desired, serve with custard sauce made of egg yolks from above, 1 cup sugar, and 2 cups milk, cooked together in double boiler until thickened. Serves 6.

A Word To The Wives

Dromedary kosher canned rolls are especially good to have on hand. They make excellent impromptu desserts and refreshments. A good example is below.

Opposes Jewish School "Merit" Pay; Says Corrupts Teachers' Idealism

NEW YORK (P-O) — Pay teachers fair salaries to start with, particularly in Jewish schools, and don't corrupt the situation with merit pay, says Dr. David Rudavsky.

Dr. Rudavsky is consultant on the staff of the Jewish Education Committee of New York, director of the Jewish Education Association of Essex County, N. J., and associate professor of education at New York University. He presents his views in the bulletin of the American Association for Jewish Education.

"Teachers should receive adequate compensation without having to rely on bonus payments," Dr. Rudavsky declares. "If there is any money available for teachers' increases, it should be used for raising salaries of all teachers." Merit pay systems could well lead to favoritism on the part of school administrators, Dr. Rudavsky says. Similarly, teachers would

be tempted to indulge in "showmanship", rather than sound teaching, to gain the incentive awards.

Merit pay is "inherently undemocratic," Dr. Rudavsky adds,

"Since it is available only to a few. Moreover, it is competitive in its very nature, and may degenerate into a popularity contest among teachers, which may result in infecting them with the cancerous germ of envy, likely to destroy the cooperation and teamwork that should characterize a good school organization. This is a particular threat in the Jewish school, where the number of teachers is small, and the disappointment in not receiving a merit pay award is likely to be felt by the teacher as a personal slight."

Higher or extra pay doesn't guarantee performance, Dr. Rudavsky continues. This "is clearly evident from the fact that the standards of achievement in suburban Jewish schools which offer higher salaries are generally not of a superior quality."

Finally, Dr. Rudavsky suggests that merit pay "violates the concept of our sages who referred to the teacher's compensation as 'S'har Batalah', the emolument for the time devoted to his profession, not as 'S'har M'lakha', the remuneration for the work done."

"Surely, idealism among teachers, both religious and general, is not so rare as to require the artificial motivation of merit pay, particularly when a fair salary is paid them."



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Author Tours Russia; Conclusion Is: Let Liberal Jews Read, Weep

STAR IN ECLIPSE, by Joseph B. Schechtman, received June 12, \$3.95 (Yoseloff).

The Russian-born Mr. Schechtman, distinguished historian and biographer, was able to tour Russia in 1959 with a minimum of surveillance. His report exactly duplicates those of other recent travelers, even such as at one time were Red. Many documents are reproduced in his book — nowhere are Jews mentioned as such, or their existence acknowledged. Where hundreds of thousands of Jews were murdered by the Nazis there is no marker of any kind; the desolation is a place where "fascists murdered people." No Jews are in high places; new numeri clausi have developed. The millions of Jews have sixty rabbis, mainly not ordained; the Baptists, with 540,000, have five hundred ministers. Yiddish, Hebrew, and of course Zion, are almost completely strangled. Stalin showed his hatred; the same anti-Semitism is, in a lesser degree,

displayed by Khrushchev. Let "liberal" Jews read, and weep.

THE MESSAGE OF DEUTERO-ISAIAH, by Julian Morgenstern, \$5.00 (HUC).

The octogenarian HUC former president wrote exhaustively on the Book of Isaiah. His onetime students have united as alumni in publishing these studies. The "sequential unfolding" of his researches lead to a Trito as well as a Deutero-Isaiah. Dr. Morgenstern's major thesis is that the later Isaiahs were preachers in the Babylonian exile after the time of Ezekiel. His study covers Chapters 34-35 as well as 40-66. The entire text is analyzed, with copious annotation. The purpose of the author is obviously not of the Wellhausen stamp; his aim is not to denigrate Jewish Scripture, but to apply full scientific method to biblical study while fully appreciating the Bible's intrinsic excellence. This is perhaps the best informed work for those Jews who

assume the divided authorship of the great prophetic book.

ISRAEL: THE ROAD TO FULL REDEMPTION, by I. Eldad, \$1.00 (Kraushar).

A piously conceived and scholarly plea that "The State of Israel is not an objective that has been achieved, but an instrument for redeeming the entire people." Abraham Burstein

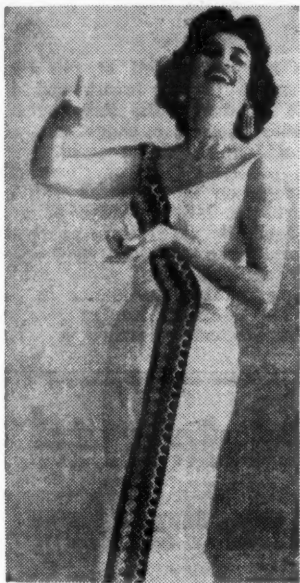
Infants Look On When Mom Receives Diploma

If seven month old infants could talk, the son of Shoshana Poupko would tell us about the graduation ceremony he witnessed at Yeshiva University's June commencement exercises, where his mother received her Bachelor of Arts Degree. Shoshana, now Mrs. Joel Feldman and her twin sister, Mrs. Yechekal Babkoff, both originally from Philadelphia, refused to let marriage and a family interrupt their studies. While their mother cared for her grandchildren (Mrs. Babkoff is the proud mother of Tamar, aged six months), the twins continued their studies in New York, at Stern's College for Women and are now among the 749 recipients of degrees and diplomas from Yeshiva's 17 schools of Higher Learning.

Israeli Optic Corp. Set Up

Expansion of the Israeli Optical industry has been made possible through the efforts of private American investors and the know-how of two experts, in the field, Paul Kapelow of New Orleans and Maurice Henkin of Philadelphia. A new corporation has been set up in Rehovoth for the purposes of optical research, industry and export. The Goldberg Instruments Ltd., a member of the corporation will expand its 40 man plant in Tel Aviv for the manufacture of compasses, rifle sights and refractometers for civilian and military use.

Dancer Breaks Leg, Is Now Singing Star



YAFFA YARKONI

When a dancer breaks a leg, what can she do? Sing. Yaffa Yarkoni did that and rose to vocal fame. Now the singing star of the Cafe Sahbra, 253 W. 72nd St., Yaffa started her career as a featured ballerina with the Israeli Folk Opera in her native land. After the leg fracture, she sat out the next two months in a cast. Then she joined the Israeli army during the War of Independence. She became a wireless operator. One night an outpost asked for reinforcements. There were none. A captain asked her to calm the beleaguered warriors. She sang to them for two hours. The singing was so good she was soon singing to troops everywhere. Now she has 40 long-playing records. Her cherished desire? To create an authentic image of her people throughout the world by her singing. She's doing it, too. Her husband and three daughters, aged 11, 7 and 5 are here with her. "They love it," she said. "But not as much as I love having them with me."

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EXPONENT OF EVOLVING JUDAISM REFLECTS AT 80

NEW YORK (P-O) — "The Jewish heritage exists for the Jewish people — not the Jewish people for the Jewish heritage."

That typically straightforward statement — sure to infuriate as many as it will please — was Mordecai Kaplan's observation on his 80th birthday here this month.

The venerable founder of the Reconstructionist Movement looked back over a career of Judaic leadership which had its roots with the construction of Hebrew characters from matchsticks at his father's knee in Czarist Russia. Father Rabbi Israel Kaplan, too, was a man of inventive, devout mind — who led the family to America by way of Paris, while gifted, strong-minded mother Anna Kaplan supported the family in the tradition of talmudists' wives.

Ever since he found himself torn between Sabbath prayers and secular fireworks aboard the French liner bringing the family to America, says Kaplan today, "I have been living in two civilizations, the Jewish and the non-Jewish."

As a matter of fact, Kaplan became the first English-speaking Orthodox rabbi when he took over Congregation Kehillat Yeshurin in the Yorkville section of New York. He had graduated from the Jewish Theological Seminary, described as being in those days a modest enough school of traditional teaching but with some secular instruction, at the age of 21.

But the seeds of what was to become the Reconstructionist Movement were even then troubling the young rabbi. In the Jewish Spectator, he attributes his being able to stay at that first pulpit to his devout upbringing, and to "the abundance of Jewish teaching and preaching material available which was informative and edifying, and which did not necessitate one's becoming involved in any of the basic theological problems."

Soon, however, Kaplan found himself going beyond traditional teaching "to advocate some specific policy as to how one can

and should live as a Jew in a modern environment." Further, he recognized himself as being spiritual leader of a congregation adhering to "a religious dogma in which they believed blindly, and in which I could not believe at all."

At that point, he even thought of giving up the rabbinate altogether in favor of "taking up insurance, going into business, or taking up law — but my deeper intuition dissuaded me from allowing a misconception, blindly and loosely held by an unsophisticated laity, to move me to take a step that would be tantamount to forfeiting the moral and material investment made in me by those who, prompted by the will to perpetuate Jewish life, had trained me for a position of spiritual leadership."

From that point, Kaplan determined to "treat the dogma of supernatural origin of the Torah not as an end in itself, not as a truth for which we were to live as Jews, but as a means of stressing the supreme worth and authoritative character of the Torah."

The breaking point with a traditional rabbinical career came for Kaplan in the post-World War I attempts to apply Jewish religious ethics to that era's social problems. Along with a group of families which followed him from the congregation, he then founded the Society for the Advancement of Judaism — from which today's Reconstructionist Movement emerged.

Kaplan's first major work, "Judaism as a Civilization", appeared in 1934, when he was 53. Why so late? "He wanted it to be perfect," says Rabbi Ira Eisenstein, his son-in-law who helped build the Reconstructionist Movement and heads its Foundation today. And, Eisenstein concedes, "There are those who contend that the book came upon the scene too late, that it might have won over, if it had come sooner, many Jewish intellectuals who, in the interval, had become alienated from

Jewish life and Jewish religion."

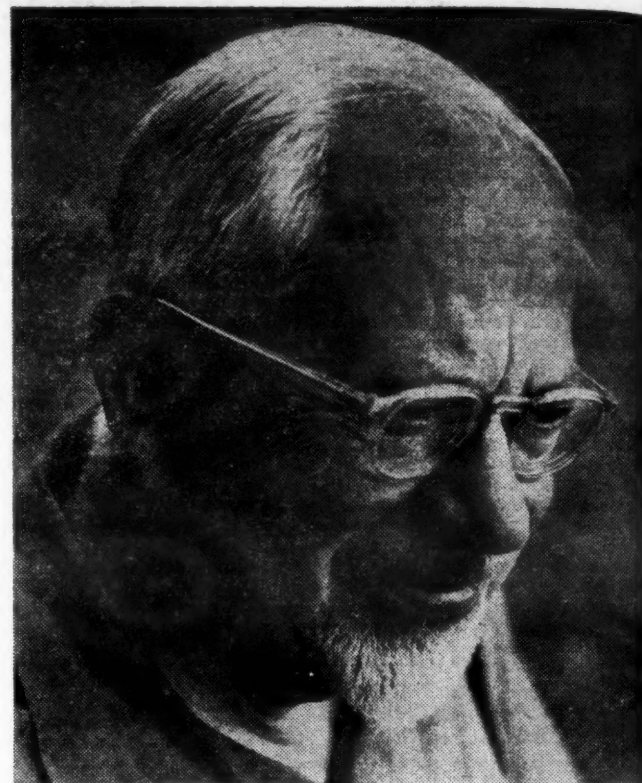
More books followed. By 1945, when he presided over the new "Sabbath Prayerbook" as chief editor, a gathering of Orthodox rabbis formally pronounced excommunication upon Kaplan, and burned the book. Kaplan has carried on. Today he says:

"Judaism is more than the Jewish religion. It is the sum of everything about the Jewish people, past, present and future, that makes the Jews a distinct and identifiable society. Judaism embraces the entire cultural heritage of the Jews. It consists of language, literature, history, laws, mores, folkways, ethical norms and ideals, all of which have their roots in Eretz Yisrael and are related to the purpose of individual and collective salvation, thereby attaining religious significance."

From Israel on snapping blue-eyed Kaplan's birthday came affectionate greetings from another with whom he disagrees — white-thatched David Ben-Gurion. Even as he maintains that Judaism must be "an evolving religious civilization without dependence on established dogma," Kaplan also insists about Zionism:

It was a "mistaken notion that Jews must go to live in Israel, that Judaism cannot survive outside the Land...The fact that Jews yearned for centuries to return to the Land does not call for the complete ingathering of the exiles in our time...With free nations offering Jews equality, 'exile' no longer carries the same connotation."

Israel, says Kaplan, is "the core and focus of world Jewry" from which the "Diaspora can be inspired and replenished" with Jews recognizing that they "owe their political allegiance to the various countries of which they are citizens."



MORDECAI KAPLAN greets the age of 80 full of the vigorous opinions which have transformed much of the Jewish population's relations with their traditions. The founder of the Reconstructionist Movement, he continues today, with scorn for suggestions of retirement, to expound his theories of Judaism as an evolving framework to guide Jews in meeting problems and questions of life and the world around them. Although on warm terms with David Ben-Gurion, he refuses to support the latter's ideas of a total ingathering "in our lifetime". Instead, he sees Israel as center of focus for Jews throughout the world, who can look to the Jewish state as a source for spiritual replenishment while living as Jews in loyalty to their own home nations. A leader in Jewish religion and thought for nearly six decades, Kaplan today continues to teach at the Jewish Theological Seminary of America in New York.

Civil Court Gets Charge Against Religious Court

ST. LOUIS (P-O) — Although the Circuit Court here will not attempt to make a "Beth Din" (Jewish religious court) take action, it will consider a suit for damages because of the morals tribunal's alleged non-action.

It all started when Joseph H. Schwartz of St. Louis decided to extract \$33,000 he claimed was owed him by one Dave Fredman through a Beth Din rather than in a civil court. Schwartz, a public accountant, accused Fredman, of Fredman Furniture Co., of owing him money for work done while he was employed by the firm.

Dissatisfied with the Beth Din's

alleged failure to deliver a decision, Schwartz then sought a Circuit Court injunction to force the Beth Din to act. The court rejected the request on the grounds that it had no jurisdiction in a Beth Din matter.

Now, Schwartz has returned to the civil court with a suit for \$260,000 compensatory and punitive damages, interest and costs he claims were incurred because of the Beth Din's handling of the matter. Defendants beside Fredman are Ben Hoffman, president of Vaad-Hoeir, the board of governors of Orthodox Jewry in St. Louis, and Rabbi M. H. Eisenstein, Vaad-Hoeir's chief rabbi and head of its Beth Din.

Defies Israeli Siesta Time

Hard business and merchandising tactics didn't work out well for Bert Loeb, Canadian supermarket operator who hopes to have six supermarkets in Israel by the end of the year.

In order to increase business, Loeb ordered his manager to keep the doors open to customers during the 1-3 p.m. lunch and snooze-time, when most Israeli shops are closed. As reported by Melven Fenson, English editor of the Israelite Press in Winnipeg, his manager wired back that a 25 Pound fine would be issued daily, but Loeb persisted. Not satisfied with the daily fine payment, Israeli officials threatened the supermarket employees with jail sentences.

Loeb, never having spent time in a Jerusalem prison, wired his men to go to jail if necessary. This, however, was too much. His crew would suffer going to jail in Tel Aviv or Ramat Gan, but never in Jerusalem. You just don't have the comforts of home in a Jerusalem prison.

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THE WORD KISHINEV brings terror-drenched memories to the minds of many Jews and tears to the eyes of others. But a story that began in Kishinev 40 years ago and reached a happy climax at the April convention of Cantors at Grossinger's is illustrated by the above picture. The four men all began life in Kishinev. They were choir singers there and dreamed one day of becoming cantors. They were all about 10 years old at the time. Happily they left Russia and came to America where their dreams were realized. They are: left to right, Harry Brockman of Brooklyn, N. Y.; Joshua Dlin of Montreal, Canada; Shabtai Akerman of Detroit, Mich. and Emanuel J. Barkan of San Antonio, Tex. Save for Brockman and Barkan who are first cousins, the four had not seen one another for 40 years until they met at Grossinger's.

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LEARNING OF HEBREW STUNTED BY PRAYER, CLAIM

NEW YORK (P.O.) — Are present methods of teaching Hebrew actually discouraging children from learning the language?

Writing in the Pedagogic Reporter, Zalmen Slesinger points out that almost two-thirds of the time a child spends in afternoon weekday school classes is devoted to the study of Hebrew, "Yet, pupil achievement in this area is exceedingly meagre and disappointing."

"Hebrew ranks highest in time allotment," Slesinger continues, "but probably ranks lowest in terms of achievement and residual learning. It is the first subject to which the pupil is introduced upon entering the Hebrew school, and it is the first subject he forgets following graduation."

Slesinger blames "the inconsistency of our goals for the study of Hebrew." He defines these goals in the teaching of Hebrew: for bar mitzva, synagogue participation, general communication, and the preparation of scholars and rabbis.

"... For the beginner, on the elementary school level, these objectives are in definite conflict and continuously conflict with each other," Slesinger says. "The realization of each of these goals requires different types of motivation, approaches, emphasis, reading materials, lengths of periods of study, methods of evaluation, as well as different groupings of pupils."

Slesinger criticizes the inclination to rush students prematurely into religious Hebrew. He attributes it to the school administrator's knowledge that most pupils' Hebrew instruction will end with elementary school, but points out:

"When Humash is introduced prematurely... the study of Humash tends to promote frustration and boredom rather than stimulation of interest in the study of Hebrew. For, the Humash text is too difficult to afford the pupils the satisfaction of advancement."

Slesinger criticizes Hebrew textbooks. "Not penned by creative writers, the stories are frequently too didactic and dull to spark the children's interest, and are seldom meaningful to the child in terms of his age, his interest and his experience."

A basic understanding of oral Hebrew is essential to meaningful reading, Slesinger says. On the other hand, he would postpone teaching of Hebrew composition until the pupils have a need for it.

Slesinger also criticizes teaching of the language "apart from the life and culture of the State of Israel, in which Hebrew is the medium of daily communication and the vehicle for creative Jewish expression."

Israeli newspapers, books, songs and recordings should be widely used in Hebrew classes, Slesinger urges. "In order to achieve maximum growth in Hebrew language learning and maintain the children's sustained interest in the study of Hebrew, we must discontinue such sterile practices as mechanical reading, meaningless exercises in writing, study of formal grammar, rote learning, etc., and make full use, instead, of the better teaching devices made available by modern educational technology."

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Since Rabbi Stephen S. Wise emancipated the American rabbinate by winning the battle of a free pulpit, the chances of any American rabbi making a contribution on public issues have been limited — until the question of integration became a flaming battle ground.

Now the "freedom riding" rabbis have demonstrated that in every age there are opportunities to win new outposts in the fight for equal rights.

Nothing that any U. S. rabbi or group of rabbis has done will equal this foray of five rabbis into the south to aid public comprehension of the issues.

There will be those who will criticize the rabbis. But we criticize the rabbis in the communities through which the group of five rabbis passed. This would have been the chance for the Southern rabbis to have freed themselves, had they come forward to greet their northern colleagues as the bus arrived in their cities. This would have shown everyone their support for the fight for integration in the schools and the extension of equality in public places for the Negro.

There is nothing that the Jewish community has done in the past several decades that equals this gallant action in the eyes of our intellectuals and college students. This is the way to win them to Judaism.

"Electrified" is the word we used in last week's editorial. And "electrified" is accurate and precise.

Rockwell Not Dangerous

The lack of patience of the Jewish War Veterans with George Lincoln Rockwell is most understandable. There is nobody as crude as Rockwell in his fulminations against Jews, nor anyone like him in the way he refuses to make a move without first considering the possibilities for additional publicity.

This makes Rockwell seem bigger than he is, and more of a danger than he is.

The subtle anti-Semites like Gerald L. K. Smith are far more dangerous, since while fishing, as does Rockwell, also, in troubled waters, they hide their motives.

They meet the same resistance to anti-Semitism from the respectable elements of the general community as does Rockwell, but even those who tend towards vigilantism as a form of action by individuals, have no truck with Rockwell. They recognize what the Jewish defense agencies have recognized and that is that no one aping Hitler at this juncture of history, with the memories of World War II still vivid, has a chance to grow into a threat to Jews in the U.S.

The Pennsylvania Jewish War Veterans groups, meeting recently (P-O, June 9) called for an intensified campaign against Rockwell and the use of overt action, as against the "quarantine treatment" heretofore so effective against anti-Semitic rabble-rousers.

No one questions their right, but we do question their judgment.

The real fear of anti-Semitism in the U.S. lies elsewhere. It lies with groups who are considered respectable that can make anti-Semitism acceptable to important elements of the society. This is the real concern about the John Birch Society, which certainly abhors anti-Semitism, but which may at one point because of its fear of Communism be persuaded to resort to tactics which can endanger the Jewish community as the lesser of two evils. Their future leaders may be willing to make a deal, sacrificing the Jews, in order to achieve their goal.

What the situation calls for is eternal vigilance, and a prayer for the effectiveness of our democratic system which is flexible enough we hope, at all times, to endure even extremists groups without yielding rights guaranteed to all.

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Friday, June 23, 1961

The EDITOR'S CHAIR . . .

The negative attitudes of our Jewish college students seem finally to be going to get an airing, and we propose to point out that this is another vital area which the Jewish community has neglected.

The B'nai B'rith Hillel Foundations, perhaps with more funds or with greater vision might have by this time conducted a number of surveys which should have led to a national convocations on this problem. That the National Hillel Foundation has sought to do this — albeit it failed to arouse the Jewish community — is a matter of record. Some studies have been made and in the past year or two there was convened such an all-day session on Jewish college students by the National Hillel Commission.

Yet this requires a full-time program of investigation and research to be followed by a program which might serve to achieve an amelioration of the rejection of organized Judaism by our college folk.

Just this Saturday, while Marshall Sklare was attending the bar mitzvah of his nephew in Indianapolis, the thought occurred to us that here was the only trained sociologist in the entire American Jewish community studying us on a full time basis.

Of course there are the rabbis, who are also trained, and there are men like Prof. Salo Baron, and the men who sit in the few chairs of Jewish studies at several universities (there should be several hundred instead of several) and we know what Brandeis and the National Foundation for Jewish Culture are doing. Yet of the half-billion dollars raised annually in the U.S. Jewish community from dues and building funds and for Israel causes, and to save us from the anti-Semites it would seem that a few hundred thousand might be spared for research. In connection with Dr. Sklare, credit is due to The American Jewish Committee for adding him to their staff, but this also reflects on the Jewish community in that the one and only independent researcher should be employed by a national Jewish organization with its own point of view and attitudes.

To get back to our college students, they are thoroughly disillusioned with the Jewish community and the religion of that community. They inquire naively what Judaism has contributed to modern-day society, and although they do not as yet discard their Judaism out of loyalty, since they ignore it, this could be pretty much the same thing.

The crux of the problem however is the sham and the hypocrisy they see about them in the Jewish community. The dizzy battle for more and more wealth, with a concomitant sacrifice of morality, only alienates them.

You don't fool these young people. When they were in high school and being confirmed, they accepted the fact, because they had to mostly,

that their parents sent them to services but failed to attend themselves. But as soon as they learned that circumcision is practiced today in many primitive societies, as also the eschewing of pork or that this or that taboo was followed, in their ignorance they turned away from Judaism.

These young people failed to understand that the Jewish genius took these tribal practices and sublimated them into a lofty civilization which even today in many respects has not been excelled.

When pressed with facts, our young Jewish people can accept that many of the concepts of morality of western society were contributions of this Jewish genius. But they inquire if it is necessary to practice the religion of the Greeks or the Romans in order to be recipients of the contributions these two nations made to western civilization.

Smart, these young people are! Also they add that the high ethical concepts Jews gave to the world were made thousands of years ago. Today's Jews do not practice them.

As the rich values of Jewish living become meaningless to the parents, the level of Jewish society is lowered. The price we will pay is Jewish divorces, Jewish alcoholism, Jewish delinquency. We all tend to think of these costs as payments that other families, other children, other husbands, other wives will be forced to pay. Unfortunately it isn't so. You will pay. This is the lesson. Our children will become the derelicts of society because we have cast aside the moral teachings of our fathers.

If the price isn't too high, you may contend that you'll pay up. But you should know that the price is not in dollars, and the bill can't be paid by writing a check. The cost is in your health and your children's happiness.

My good friend Bob Gamzey, publisher of the Intermountain Jewish News, of Denver, Colo., has collected his series of reports on Israel into a volume entitled, "In gathering".

As others have reported already, this is the finest volume you can find on Israel today. I had a taste of Bob's skill as a reporter when I competed with him when he invited me to be his guest at "Institute of Judaism," at the Stanley Hotel in Estes Park, Colo. Bob had the enthusiasm and the reportorial skill which reminded me of myself in the earlier days of my career.

This sense of the broad human interest aspects of Israel's digestion of people from all stages of civilization going back almost to cave dwellers (the Jews of the Atlas Mountains of North Africa) is what makes the book. It's ideal as a gift, and or for your own comprehension of an Israel you don't find out about even if you go there. The price is \$4.50 and the publisher Golden Bell Press, 2400 Curtis St., Denver 5, Colo.

"Shicksa" Dirty Word Says Irate Rabbi

Editor Jewish POST and OPINION
In all the years I have been an avid reader of The Jewish Post I have never found the least reason to take issue with any of your editorials. I may not always have agreed with your views, but found you impeccable insofar as the tone and tenor of your contributions was concerned.

For the first time, however, I experience a feeling of disgust caused by a phrase in your editorial "As our students see us," printed in the issue of June 2. You talk about students of ten years ago who "dated shicksas all the time." As a Rabbi and worker for good-will and mutual understanding I find it is high time for this nasty word to disappear for good and ever from the vocabulary and even "slang" of us Jews. True, most of our folks do not know — and even less those night-club singers and comediennees who, being Gentile, amuse their audience by referring to themselves as "little shicksas" — that the root of this word (originally borrowed from Babylonian) denotes something detestable, unclean, repulsive. Its use in Jewish circles certainly originated as an understandable reaction to all the disgusting opprobria which the "Christian love" of bygone days heaped upon the head of the hapless Jew...

Still I see no reason to continue, even unwittingly, the old hatred in this our country. We must never stoop to the level of the lowest Jew-hater and indiscriminately despise what is not like us. Anyone who has ever heard that paragon of Jewish Momism, the celebrated "Yiddishe Momme," spew out that horrible word — and who has not? — cannot help but feel that her venom runs a close second to that of our Southern racists — and even to the spirit of Nazism, as must be, for once, stated in full candor. Incidentally, the communication by Mrs. H. L. Sherman in reply to the level-headed and intelligent statement of my esteemed colleague, Rabbi Harry Essrig, bespeaks a similar spirit which is nothing short of

painful to anyone who loves his Judaism and takes it seriously... dating, but I still feel that the non-Jewish party is entitled to the same elemental respect that we "gives you the creeps," "it might rightly claim for ourselves and, occasionally, if with regret, be applied to our own folks, too — especially to the style of a self-respecting Jewish journal when it sees fit to use such a nasty and dirty term. No more than you am

Shocked At Brutality of Israeli Cats Treatment

Editor Jewish POST and OPINION
A number of weeks ago there appeared an article in an Anglo-Jewish Weekly paper (The National Jewish Post) entitled "Israel Cats Do Have Nine Lives". The article goes on to tell that in Tel Aviv there is a problem of surplus stray cats. It also states that the officials of the city have been using various poisons to rid the city of the strays. It quotes the district health commissioner of the city of Tel Aviv as saying: "Our cats have learned to live with all the poisons we have tried. Wit hthe most potent poisons they merely disgorge them and carry on as before." They are seeking a super-efficient poison.

I was both shocked and ashamed at reading about this cruel matter of dealing with G-d's creations. As a Jew I was shocked that such an undertaking could occur in the land of the Bible. Our religion has always stressed kindness to animals. I was ashamed as a human being that my fellow man is using his scientific skills to seek new ingredients to bring death to such helpless and peaceful animals as the cats.

I strongly feel that all thinking human beings in the world should bring pressure to bear on the government of Tel Aviv to rescind this cruel, barbaric practice.

The horrors of the Eichmann trial vividly portrays man's inhumanity to man. Surely, Israel London, England

I in favor of indiscriminate inter-Judaism and takes it seriously... dating, but I still feel that the non-Jewish party is entitled to the same elemental respect that we "gives you the creeps," "it might rightly claim for ourselves and, occasionally, if with regret, be applied to our own folks, too — especially to the style of a self-respecting Jewish journal when it sees fit to use such a nasty and dirty term. No more than you am

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"I Told You Not To" Is Popular Phrase

Editor Jewish POST and OPINION
I have just seen your editorial published in March of this year under the heading "Eddie Fisher's Wife." This was of great interest to me as in it you relate the joke about the father who hears his son complain how "Jewish" his converted wife as become at which point the father reminds him: "I told you not to marry a Shicksa!"

Some years ago I wrote a short story with the title, "I Told You Not To" which was published in the Jewish Herald of Johannesburg. The tale and the very words seem to have made the rounds, for I have come across a few references to this both in conversation and in print. Yours, how-

ever, is the best account. It is certainly nice to know that one has coined a phrase; but even nicer to receive credit where credit is due.

BETH-ZION ABRAHAMS

I Think As I Please

Head Counting Is Big Israeli Headache

By CARL ALPERT

HAIFA — The complete population census just completed in Israel was the first since 1948. The counting of heads in Israel has always been accompanied by problems, and the latest census was no exception.

Though the Bible makes frequent mention of population counts undertaken by Moses at God's request (in Exodus and Numbers) the feeling grew that it was presumptuous of man to count his brethren.



Alpert
I have done very foolishly. The punishment was a pestilence upon the people.

The opposition to a census became almost a religious mandate among the Jews. I well remember how the shammas in our old shule used to circumvent the ban when seeking to ascertain if there was a minyan present: "Nisht eins, nisht zvei, nisht drei..."

THE BRITISH TRIED to count heads in Palestine on two occasions, in 1922 and in 1931. There were elements among the Jews who saw in this a political maneuver — an attempt on the part of the British to fix an Arab-Jewish population ratio, and to regulate immigration accordingly. The call was therefore issued to boycott the census, and thus render the results obviously valueless. The Arabs, on the other hand, were not averse to being counted more than once.

The first census undertaken by the Israel government was a blitz procedure in 1948. A 7-hour curfew was imposed; no one was permitted to stir from his home, and in this period 10,000 selected soldiers visited every house and tallied totals.

Israel's 1961 census took about two weeks. Close to 5,000 census takers were trained for months prior to the actual count.

The first problem became apparent some weeks before the poll started. Each resident was to be asked to state his religion: "Jew, Moslem, Christian, Druze, or other." What about people who professed no religion? There are some persons in Israel who admit to being Jews by nationality, but deny that they are Jews by religion. They have no religion, they say. They protested that no provision was made for them in the census; either they would refuse to answer the question, or they would be listed as Jews by religion against their will. They were most determined in their opposition. They published advertisements in the daily papers calling upon all who thought as they did to speak up in protest. They published a booklet, for sale at all newsstands, presenting their case with vigor. Despite the excitement thus generated, it is believed that not more than a bare few hundred Jews out of close to two million caused the census takers any trouble in this connection, the exact figure must await publication of the results.

Another minor furore was created when it was learned that a high official in the income tax department had been temporarily loaned to the census bureau. Did this mean that the promised inviolable secrecy of the statistics was to be breached, and that information would leak over to the Ministry of Finance? The tax man

discreetly resigned from the census.

OPPOSITION WAS EXPECTED from the Mea Shearim quarter of Jerusalem, on religious grounds, and the census takers had resigned themselves to gathering the statistics as best they could from neighbors' observations and other sources. The exact number of the vociferous, prolific minority in Jerusalem's self-imposed ghetto will never be known.

It came as a great shock, however, when the Dean of the Rabbinical Council of Jerusalem ruled that it was forbidden to count population. This would have affected the attitude of tens of thousands of religious Jews all over the country. In a preliminary skirmish, rabbinical authorities were quoted pro and con. The final decision was laid down by Israel's Chief Rabbinate Council which declared that Jewish law does not prohibit a census as conducted in Israel. The census taker filled out a card for each person interviewed. Later, the cards were counted and tabulated by IBM machines. No law forbids the counting of cards.

What will the figures show? Preliminary results will be known quickly, but the full information, based on a detailed questionnaire filled out only by every fifth family, will not be available for about three years.

Teenage Tyranny Cited

The American Lutheran magazine criticized modern parents for becoming "yes-men" to their teenagers, who are tyrannizing against any form of discipline and authority. What does the church intend to do about teenage charge accounts and a total of ten billion dollars in annual teenage spending? Working for the church as a start and paying for the privilege of working as a follow up, as part of a Work Camp program.

Politics, Ethics Split Dooms Society, Rabbi

NEW YORK (P.O.) — In seeking guidance for America's legislators and statesmen, the Fund for the Republic brings together men of mature thought in the Fund's Center for the Study of Democratic Institutions at Santa Barbara, Cal.

These scholars present their views on politics and ethics. Among those adding their prescience and wisdom to the seminar is Rabbi Robert Gordis (Conservative) of Far Rockaway, a member of the faculty of the Jewish Theological Seminary, who brings to today's politicians some Jewish ideas on ethics.

"To permit politics and ethics to be divorced from one another is fatal to the future of society," declares Rabbi Gordis. "It may simplify the task of the religious believer who wishes to wrap himself in the mantle of piety and mystic contemplation and turn his back on the world."

"It may ease the task of the cynical manipulator of the political process by freeing him from any moral check or discipline. But the basic insight of the Biblical world view remains true — a society divorced from morality must perish."

"In the words of the Old Testament 'Where there is no vision, the people perish but he who observes the Law, happy is he,' (Prov. 29:18.) and 'Righteousness exalts a nation but sin is the shame of people,' (Prov. 1:3). In the words of the Talmud (Aboth 2:16) 'It is not for you to complete the task but neither have you the right to desist from it.'"

Moralism Is Mostly Wind

Rabbi Gordis deplors the fact that too often in politics and statesmanship, "moralism" is applied and morality ignored. Moralism he defines as the enunciation of high-sounding principles devoid of intelligence and honesty.

He sees American intervention in the Suez episode of the late '50s as an example of moralism which in the end defeats its announced objective.

"When the correct frame of reference of Judeo-Christian ethics is employed, excluding what is irrelevant and including what is essential," he says, "there is no better category than that of right and wrong to be applied to the life either of the individual or of society, whether in domestic affairs or in international politics."

Suez' War An Example

"The Suez episode and the American role in the debacle of the Anglo-French demarche, are often exhibited as an instance of the incompatibility of ethics and politics. The practical consequences of American intervention were the ascendancy of Nasser and the penetration of Soviet influence into the Middle East, a major setback for Western policy from which we may never recover."

"But the high sounding formulas invoked at the time by Secretary Dulles were an instance not of morality but of moralism, for our approach was lacking in the cardinal virtues of intelligence and honesty. The seizure of the Suez Canal and the confiscation of Israel or Israel-bound shipping in its area, constituted grave unilateral violations by Egypt of international commitments under the Convention of 1888 which took place prior

bear this in mind: Hebrew Script has already adequately been used to write the following languages: Arabic, German, French, Spanish, Persian and Turkish. In each case it was eminently suited to the task. Why discard it as the proper alphabet of the Hebrew Language in favor of something which has not proved itself sufficiently serviceable?

To suggest Latinization for Hebrew is to ignore linguistic logic and historical reality.

to the intervention of France, Britain and Israel.

"It may be argued plausibly that had the Western Powers seized the Suez Canal and then referred its disposition to an international tribunal, not merely politics, but ethics, would have been better served. The same quality of intelligence offers the clue to a distinction all too often ignored in our day — that between expediency and prudence. Expediency may be defined as the temporary suspension of a moral principle because of the demands of necessity. Prudence is the reconciliation of two valid moral principles which under given circumstances stand in conflict with each other. Both expediency and prudence have their place in ethically motivated international affairs. It is however, a fatal flaw to fail to recognize the difference. What is merely expedient should be modified as soon as possible. A prudential policy may remain valid for a considerable period or even permanently."

East-West Accord Vital

"The crucial problem confronting international affairs today is the establishment of conditions of peaceful relations with the Communist world, in order to eliminate the peril of atomic warfare. The meaning of nuclear destruction today has been succinctly described by Harrison Brown and James Real in 'Community of Fear.' The capacity to wipe out most of the human race and virtually all the painfully achieved products of civilization is omnipresent and real. In spite of all efforts to avert our gaze from facing the issue, the basic question of the age remains: How is this menace to be averted?"

"A widespread view, which is far more evident in national policy than in theoretical discussion, is that we are helplessly caught in the grip of inevitable circumstances and that therefore the arms race should continue with unabated energy, if possible, with increased expenditures."

Being 'Strong' Not Enough

"The assumption, or more correctly, the hope, is that if we remain 'strong' our foes will be deterred from entering into armed conflict with us. While this viewpoint has been dominant in our government, it is clear that it is ethically untenable. Indeed, the doctrine of man's being caught in a vise from which there is no escape runs counter to the fundamentals of any ethical system. For all ethics rest upon the conviction that man is a free and responsible agent, who is able in significant measure to determine his own destiny."

Rejecting alike the principle of an accelerated arms race or unilateral disarmament, Rabbi Gordis continues "The ethics of self-fulfillment would seek a greater measure of survival than is likely to be afforded by unilateral disarmament, by seeking the preservation not merely of the physical life of Western man but of the values that constitute his personality. Since intelligence is a cardinal virtue in this system of ethics, it would urge taking a lesser risk than is involved either in the unrestricted arms race on the one hand or in unilateral disarmament on the other. The only ethical and realistic course is a serious, energetic and unremitting effort by both antagonists to negotiate early mutual disarmament."

Braillists Number High

Temple Emanuel of Worcester, Massachusetts, announced that the number of members in the Temple Braille group has reached a total of 75, the highest number of certified braillists in New England.

Alphabet Exchange Continues — Opposes Latin for Hebrew

By Dr. David Neiman

NEW YORK (P.O.) — It is an interesting historical truth that in man's intellectual adventure since the origin of writing there have been few systems employed despite the varied multitude of civilizations which have flourished during these 5,000 years.



greek, Latin, Arabic, Sanskrit, Tibeeto-Burmese, and other writing systems.

One might ask, Why so few writing systems in so many cultural traditions and varied civilizations? The answer lies in the forces that have influenced the choice of writing systems throughout history.

A system of writing is a cultural heritage held sacred by a people which will not be readily be surrendered or discarded. Neither the pressure of conquerors, nor the passion of the theoreticians can effect a change in a people's script, except under the most unusual circumstances. To take two examples: Egyptian Hieroglyphic was a complicated system of writing which had imbedded within it a complete and adequate alphabet. Yet, throughout the 3,000 years of Egyptian history, the cumbersome and complicated system of ideographic-syllable notation was never discarded in favor of the simple alphabet of 22 symbols. Why? Call

it tradition, religion, love, fear, or what you will. This is the historical reality.

English spelling also comes to mind. George Bernard Shaw, a linguist and scholar of the English language, spent a lifetime trying to induce the English-speaking people to discard their ancient system of writing in favor of a more efficient one. Yet his efforts were in vain. The person who has gone through eight grades successfully would much rather spell the word "laughter" than "lafter." Is it illogical? Yes. But then, so are so many other human actions also illogical.

Carl Alpert's passionate urging that the Hebrew Language discard the Hebrew Script in favor of Latin is doomed to failure, not because of the rabbis and scholars, but because the Hebrew-speaking people would not want it. The tradition of Hebrew Script is ancient, sacred, and dear to the Jewish People. These are the factors that will influence the choice of a script. When an alphabetic change is made, as has occurred in history, it is made for very compelling reasons. They may be political, religious, and even practical. But the changes are not made lightly.

In the case of modern Chinese, the Latinization is not a recognition of the superiority of the Latin script, but of a historical reality. The fact is that the greatest influence on China during the last 400 years of its history has come from the Latin world; from the Portuguese, Italians, English, French, and Americans. It would be a waste of what has already been done to adopt another alphabetic system rather than the Latin, with which so many learned Chinese are already familiar.

Moreover, there exists a tradition of Latinization of Chinese.

To adopt Cyrillic at this point would be destructive of the past and a declaration of political-cultural solidarity with the Russians which the Chinese are not prepared to make sacrifices for.

In the case of Turkish, Mr. Alpert is apparently unaware of the historical events relating to that action. The decision to Latinize Turkish which was made by Ataturk was a part of a revolution (that must be borne in mind). It was a revolution in which the leaders consciously rejected religious tradition, tried to break the power of the Islamic Ulema, and to destroy the "oriental" character of the Turkish State. Ataturk tried to transform Turkey into a modern "Occidental" nation in imitation of France, Germany, Italy, and England. He also was dealing with a people who were for the most part illiterate.

If we were to examine the relative merits of the Hebrew and Latin Scripts objectively, I for one, would conclude that Latinization is not for Hebrew. I find the Latin alphabet to be one of the least progressive in the world, and least willing to adjust to necessary changes in phonology of language. Not only is it inadequate to the needs of English, German and Polish; it even fails to adjust to the needs of the "Latin" Languages, of Spanish, Italian and Portuguese. These have to make awkward adjustments in order to use the Latin alphabet efficiently.

To serve Hebrew, Latin would have to be further distorted and adjusted. The Hebrew Script, on the other hand, has few drawbacks which can not be overcome in the service of the Hebrew Language. Hebrew Script is flexible, and has shown itself capable of simple adjustment and change. For

Synagogue & School management

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Long Range Plans Urged For Financial Stability In Suburbia

By MYRON SCHOEN

Can you remember back to your childhood when Momma called the family doctor because you were running a fever? In those good (?) old days the doctor prescribed some medicine and advised Momma on the diet. In a few days, when you were jumping around once again, it was hard to say which helped more, the doctor's hard-to-swallow medicine or Momma's hot chicken (not the canned variety, either) soup. Those days are gone forever and our medical men as well as our contemporary mothers have adopted new methods and new procedures to handle the ailing child.

Despite the passage of time and despite the emergence of a new generation whose concepts of society and the world in which we live have changed rather rad-



Schoen

ically, some of our synagogues cling to vestiges of the past. They cling so tenaciously to these outworn practices that they tend to hobble the synagogue's current financial ability and imperil its future stability.

Let's take for example the case of a young congregation, established in a growing section of suburbia about five years ago. They need members and frequently they adopt the approach that if you make membership cost low enough this will attract many families. It usually does but it's not being very fair or very sensible. For just as soon as the membership and religious school are enlarged they face the problem of engaging a full-time rabbi and acquiring adequate physical facilities. So, soon after "enticing" new families with a "bargain" rate they must double or even treble the dues requirements!

TO MAKE THE MEDICINE more palatable, the young congregation will frequently resort to an approach which on the surface seems very fair. They will then proceed to set two, three or

four dues categories. They begin to relate the dues of member-families to whether they have children in the religious school, whether to husband is over or under a particular age or whether you are widowed or have never married. To the leadership of a new, suburban congregation this seems very logical for as they glance down the membership roster, every family seems pretty much alike — they either have youngsters of school age or will soon have them.

Lay leaders with vision will readily see that this approach can only lead to future financial difficulties as well as a tendency to divide the congregation into those whose primary interest is in the religious school and those who are concerned with other aspects of the temple program. As a congregation matures, the proportion of members with school age children may decrease thus reducing the income of the synagogue rather drastically. This will again require an over-all increase in all dues rates which can produce a loss of older members whose children have completed the synagogue's school program.

FOR LONG RANGE fiscal stability it is always wise to adopt an approach that will prove psychologically sound. Thus, if you get all families to understand and appreciate that the synagogue program is more than the attendance of their own children in

the school at the very onset of their affiliation, you have a better chance of maintaining their membership and their financial support in the long pull. While many lay leaders readily grasp this concept, they say that it is impossible to get it across to the bulk of the membership.

Difficult as it is to convince the membership of this principle, it is not impossible and it is being successfully done by many congregations. Temple Beth Shalom of Santa Ana, California, is attempting it as part of their new "All Inclusive Dues Plan" which includes the following:

1. All rights and privileges of being a temple member.
2. Services of rabbi and cantor for weddings, funerals, Bar and Bas Mitzvah, etc.
3. Religious school attendance for all children.
4. Hebrew School attendance for all children.
5. Preparation for Bar and Bas Mitzvah.
6. High Holiday seats for all members and their children to age 21.

In a five page mimeograph announcement of their new approach, they attempt to answer the most obvious questions that members will raise and one of them is, "Since I use the services of the Temple in only a limited part, why should I be responsible for support of the entire program?" Here is their answer:

"TO ANSWER THIS QUESTION is a complex matter. Simply, there is a basic responsibility of the individual to the whole, whether as a citizen of a community or as a member of a Temple. In paying his taxes, a citizen does not pick and choose to support just those civic functions that serve him; so it must be in our temple. When a member joins a Temple, it must be a total affiliation and each member must be prepared to accept his responsibility. Failure to do so would brook disaster. By insuring the continuing broad ac-

tivity of your Temple through adequate financial support, you gain not only your peace of mind, knowing you are doing your share toward protecting yours and your children's Jewish future, but also that of generations still to come."

If such a statement were appended to every membership application and accepted by every new member of the synagogue, the fiscal problems of many congregations would be alleviated.

Rabbi Mark Elected Council President

The Synagogue Council of America, the coordinating agency of Orthodox, Conservative and Reform congregations, has elected Dr. Julius Mark of Temple Emanu-El, New York, to serve as Council president. Rabbi Mark, who succeeds Rabbi Max D. Davidson of Perth Amboy, N.J., stated that he hoped to be able to "advance the aims of the Council in developing a greater measure of unity among Orthodox, Conservative and Reform rabbis and laymen."

Rabbi Mark is visiting professor of Homiletics and Practical Theology at the New York school of the Hebrew Union College-Jewish Institute of Religion and a trustee of the Federation of Jewish Philanthropies of New York.

Time, Beetles Ravage Old British Synagogue

LONDON — (P.O.) — Dry rot and beetles are threatening the life of the oldest synagogue on British soil.

The Bevis marks Synagogue here was opened in 1701, and is now in need of extensive, immediate repairs, reports the American Jewish Historical Society.

A Bevis Marks Restoration and Preservation Fund has been established to finance the synagogue's restoration. Contributions from the U.S. are asked to help save "the very cradle of Anglo-Jewish history," as fund solicitor Parnas S. Mendoza puts it. They should be mailed to "Fund," Vestry Offices, 4, Heneage Lane, London, E.C. 3, England.

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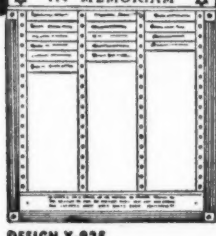
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BEN GURION TRIES TO CONVERT A. C. JUDAISM FROM 'LIE' SPREADING

Editor Jewish POST and OPINION

After reading your editorial comments on the meeting between Prime Minister David Ben-Gurion and the president of the anti-Zionist American Council for Judaism, I dug out a reprint of an article written some years ago by Lessing J. Rosenwald and entitled "Jews, Arabs and Zionism."

In the article which appeared in the American Mercury, Mr. Rosenwald supported the anti-Israel pronouncements of Henry A. Byroads and then went on to repeat Secretary Dulles' statement on June 1, 1953: "Today the Arab peoples are afraid that the United States will back the new State of Israel in aggressive expansion. They are more fearful of Zionism than of Communism, and they fear lest the United States become the backer of expansionist Zionism."

It is apparent that Ben-Gurion resolved to work on Rosenwald and invited him to Israel. As

you stated in your editorial, "he almost won over Mr. Rosenwald." The Prime Minister has made great progress with the president of the ACJ and knows that there are members of that organization who are using unfair methods to try to convince the Kennedy Administration to be anti-Israel. Even before Ben-Gurion landed in New York the ACJ asked JFK to tell B.G. "that the United States would not tolerate any attempt by Israel to impose any obligations on American Jews." Whenever a friendly letter appears in the Christian Science Monitor, a member of the ACJ rushes to refute the facts. Perhaps Premier David Ben-Gurion wanted to tell Lessing Rosenwald that anti-Zionist organizations have a right to exist but they should desist from spreading the false propaganda of the American Council of Judaism.

HARRY H. COTTON
Worcester, Mass.

"Out of Date" Zionist Feels Hurt and Sorrow

Editor Jewish POST and OPINION

I am a life long Zionist and a Labor Zionist for many years.

While it has been my impression that your paper is against Zionist political life in America, you have indicated your definite pro Israel interest. To have reported Ben Gurion's meeting with Lessing Rosenwald with such glee, because this was a slap in the face to Zionist leaders, is disturbing. The American Jewish Committee is one affair — the American Council for Judaism is another. You call them anti-Zionist — why not finish the appellation and also call them pro Arab. Does this still seem as sweet to you?

One more point — your feeling that the "people" are with B.G. This may be true of the mass of American Jewry who knew nothing of the struggle that dedicated Zionists waged to help in the creation of the State. I am not trying to say that all elements are not helping now — and so they should. But they did not until just before the creation of State — if they did then. So why make so little of that into which we "out of date" Zionists put so much of heart's blood and our money. We are not "against" B. G., but surely even you would allow us the human

reaction of hurt and sorrow. There is no Zionist who does not rejoice that all elements of American Jewry participate in the upbuilding of the State. There is nevertheless one large distinction — even B.G. might recognize this "Es Legt Zey Nisht In Hartzen," but to us it was the raison d'être — the modus vivendi, and so it hurts to have light made of all this.

MRS. BENJAMIN COHEN
New Haven, Conn.

Centers, Open or Shut, Is Not Issue; Sabbath or Daily Program Is Point

Editor Jewish POST and OPINION

It has been interesting to note the continued controversy about Center activities on the Sabbath that has been going on in your paper ever since Rabbi Silver's comment. Some years ago you were helpful in publicizing the same situation when the Jewish Welfare Board advised Sabbath programs that were complete violations of the Sabbath day. At that time the head of the JWB emphatically denied the charge and when the program was submitted to your paper printed on JWB stationery, there was a long period of silence about the matter. The same JWB stationery which recommended camp fires, workshops, art classes and similar activities for Saturday morning also listed prominent Orthodox Rabbis as part of the JWB ruling body.

The question is not whether the Center is to be open on the Sabbath, but what goes on in the Center on the Sabbath. Our Center is open — for religious services, for study groups, etc., and since many Synagogues are in effect centers, we should not be misled about open or closed, but the activities that are conducted in the Jewish Center.

When the issue was a hot one some years back, the attempt was made to provide "more Jewish content" to the Center program and to get the Center worker to be more aware of Jewish values. This is the basic problem. Those of us who have had to work with Jewish Center workers have been profoundly disturbed by their negative approach to Jewish life in their personal lives and to many

damaging aspects of their professional work in relation to what is right and wrong in a Jewish spirit. To date, there has been deterioration in such programs rather than any improvement. One has only to go to the "Center" and observe its program in relation to the Sabbath, holidays, food planning and meeting content to understand what is going on. At the annual meetings, the pattern is set from the top, with office work going on full speed, sometime behind closed doors, but more often out in the open. Traditional food sensitivities are ignored and "Jewish content" workshops are a farce.

The true tragedy of such "Jewish centers" is that they have begun to influence the trends in Jewish education. The available talent for Jewish Center workers and Jewish teachers has come in large part from such non-sectarian and irreligious environments. How can they rise much higher than their teachers? At some educational conferences recently, this problem was brought to the fore. The truly concerned speaker pointed out that problems of curriculum and buildings should be subordinated to that of staff, because it was not what was taught that was important, or where it was taught, but who was doing the teaching? And the same question must be placed on the head of the Center problem, namely, who is the person in charge of the Sabbath program about which we are so concerned? Too many of the workers I've met wouldn't know what was right even if they wanted to do the proper thing.

Our major problem is not the

Center or Jewish education but the truly low estimate of self respect that the Jew has for Jewish values today. Our Rabbis' efforts cannot rise too far above the flock they try to please or follow and woe to the Rabbi who tries to speak in the name of Torah and denounce these transgressions and desecrations of Jewish life. The larger part of Synagogue leaders, members of Jewish Boards of Education, Sisterhood officers and of course the men and women who distribute the Welfare funds, are all concerned with the many problems, but least of these is the true state of heritage of our people. There will always be a Jewish people because of God's concern with us, but how well we get along in our efforts depends in large part on our own works.

Where sincere concern motivates positive Jewish life, the general condition of Jewish life is good and will improve regardless of the label of Orthodox or Reform. Where neglect of our Judaism exists, with its negativism and arrogance, there we will suffer as Jews, again no matter what fancy term we use to cover up our failings.

Jewish Center activities on the Sabbath, Religious education, Synagogue life and distribution of funds — all depend on the kind of people behind them. It would be nice if those in charge would examine their conduct in the light of Jewish values so that they would truly realize the great harm they are doing themselves, their children and their faith.

DR. OSCAR FLEISHAKER,
Madison, Wis. RABBI

Statute of Liberty For Israel in '63

NEW YORK (P-O) — A statue of Liberty for Israel in time for its 15th anniversary is the goal of a new campaign headed by three United States Senators.

It will be a gift of the American people to Israel, just as the Statue of Liberty in New York harbor was a gift to America from France.

Heading up the national committee to raise \$2 million for

"Statue Shalom" are U. S. Senators Jacob K. Javits, Republican of New York; Philip A. Hart, Democrat of Michigan; and Gale W. McGee, Democrat of Wyoming.

The illuminated pillar is to stand on the slopes of Mt. Carmel. Formal dedication of the site is to be next July 4, with the statue slated for completion by Israel's 15th year, 1963.

NO FEAR OF ARAB- ISRAELI AGGRESSION

Editor Jewish POST and OPINION

I have just returned from a seven week trip to Europe and Israel.

Upon my return, I found a number of back issues of your worthy journal (and at this point let me congratulate you on the improved coverage of Jewish affairs and the expansion of your reporting on so many diverse but significant matters of import and interest to all Jews.

I was surprised to read in your issue of May 26th, as part of the legend under the front page photo of B.G. a statement as follows "Now the Mid East seethes with war talk, etc. etc." I don't know where you got this information, but in all the time I was there, this matter was the last thing I

heard of. I did have the opportunity to chat with an officer, regular, of the Army of Israel, who told me that the Egyptian army had its maneuvers and that they were getting arms — but so far as war was concerned, there was not even a word about it. Certainly the Press of the State was quite devoid of such news. Furthermore, this officer stated that there is no fear in the Army, not certainly amongst the people of the State. But should any such situation emerge at any time, the State, its army and people are ready. I believe that such talk or press reports should be made very carefully and cautiously.

ABE SHEFFERMAN
Washington, D. C.

Beizer Takes Art Works On Fund Raising Tour

Original art works by foremost Israeli and American artists are available to local Jewish community centers and Synagogues for a unique idea in fund raising possibilities.

The shows are sponsored by Beizer Fine Art Exhibitions, Inc. and include original lithographs, etchings, woodcuts and engravings, by such artists as Ben Shahn, Leonard Baskin, Alexander Dob-

kin, Irving Amen and Mervin Jules.

The group that sponsors a showing of the art works (all of which are up for sale), will be entitled to a commission for those pictures sold.

To obtain additional information concerning the art shows, clip out the adjoining coupon and encircle the number 288. Send to the Service Dept., National Jewish Post, 84 Fifth Ave., New York, 11, N. Y.

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"Land of the Bible" For Golden Aged Citizens

The tourist trade in Israel, which has been growing by leaps and bounds, took another jump forward recently when a group of Israeli-American physicians and developers undertook to set up a rest haven for elderly people in the "Land of the Bible."

Geared to suit the retired person with limited funds, the 150 unit cottage-type resort hotel, will be located off the main road between Haifa and Tel Aviv. Close to the seashore, the "Land of the Bible" development will provide an opportunity for an extended visit to Israel for those who have no need to rush back to the States and would like to escape the capsule tours that the tourist usually gets. For merely \$200 per month, including full board, the visitor will have a home to call his own, plenty of time to look around and facilities which include a swimming pool, tennis court, library and Synagogue.

The construction is under the direction of Dr. John Fink, head

of the Psychological Training Center, Tel Aviv, with a 40 per cent loan from the Israel Government Tourist Office. Israeli sponsors include Dr. David Cogen, physician, and the V Bar Shekev Building Corporation.

For those interested in obtaining additional information about the "Land of the Bible" project, circle Coupon A No. 287 and send it to Service Dept., National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

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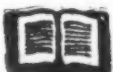
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